Redemption, Belief, And Doubt In The Philosophy Of Pathei-Mathos
Myatt And The Question Of Expiation

Prefatory Note

A study which, in contradistinction to what seems to be the current Media and academic perception of the individual in question, presents a view based on his writings about his philosophy of pathei-mathos and its development.

°°°

An Expiative Weltanschauung?

The Philosophy of Pathei-Mathos, also known as the Numinous Way of Pathei-Mathos, was developed by David Myatt over a period of some seven years, beginning in 2006, and as a consequence of his own pathei-mathos [1] which involved some thirty years of practical involvement in political extremism together with what one academic described as

> "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." [2]

His pathei-mathos included the suicide, in 2006, of his fianceé which according to his own accounts was the main reason he was moved to re-evaluate his political and religious involvements, his own personality, and his life. In one account he writes:

> "Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I – the selfish survivor – was capable of love.
>
> For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades? No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible." [3] [4]

In answer to a question asked in 2014 about whether he had any guilt about his past he replied:

> "If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I

> said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering [...]
>
> In a very personal sense, my philosophy of pathei-mathos is expiative." [5]

This expiation therefore seems to be his answer to a question he posed in 2012:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused – perhaps before one became such a person of compassion, honour, and empathy – is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam [...]
>
> All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are *ὕβρις* and not only result in harm, in people suffering, but also upset the natural balance.
>
> In truth, I do not know the answer to the question how to so numinously make reparation, propitiation." [6]

A Desire For Spirituality

The years-long development of his philosophy, described in the aptly named *The Development Of The Numinous Way,* [7] led to him realising that his Numinous Way of Pathei-Mathos is "rather intellectual, a perceiveration, lacking as it does something outward, practical, supra-personal, and communal, to presence the numinous and thus affect one's very being in a spiritual way." [8]

Thus he admits that he is perhaps

> "partially at least, a Catholic in spirit – in my heart – though not, most of the time, in words and deeds. For while I intellectually and empathically disagree with the teachings of the Catholic Church on many matters – such as homosexuality, contraception, and on divorcées who have remarried being excluded from Holy Communion (unless they have resorted to a Papal Annulment) – I still find myself in my inner weakness not only sometimes frequenting the Lady Chapel of my nearest RC Church – lighting a candle, kneeling, and in reverent silent contemplative prayer remembering, in the felt presence of The Blessed Virgin Mary, those now dead loved ones such as my mother and father and Sue and Francis, and those other women hurt by my selfishness – but also travelling several times a year to where Gregorian

> chant is sung and where the Tridentine Mass is celebrated, bringing as such Latin chant and such a Latin Mass still do, in me, a renewed awareness of the numinous and a renewal of such humility as I strive – and sometimes still so often fail – to remember and feel [...]
>
> So I seem to now exist – and have for several years existed – between two worlds: apparently emotionally needing something practical, living, and spiritual beyond myself and my intellectualism, and yet knowing in a rather unemotional manner that it is the way of pathei-mathos, and not Catholicism, which is my weltanschauung [...]
>
> [But] the need for some inner, numinous, sustenance remains; for fulfilling as a lot of classical music – such as the Cantatas of JS Bach – is and are, and fulfilling as walks alone in wild and rural Nature are, I sense a yearning in me for something more: some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative time between Matins and Lauds." [7]

In several of his recent writings he has emphasised that the Numinous Way of Pathei-Mathos is just his own Weltanschauung; is not a conventional philosophy, and that in his writings about various matters his

> "guide, or as some might suggest my bias, is my weltanschauung of pathei-mathos and the axioms of that weltanschauung derived as the axioms were from forty and more years of (mostly practical political and religious) experience 'in the world', and years of reflexion on, and studies regarding, that experience. The answers are thus personal, fallible, and possess no authority whatsoever." [8]

Religion And Exegesis

What Myatt's later writings indicate in relation to religious expiation is what he terms the problem of exegesis.

In his 2023 text *Exegesis And Pathei-Mathos* [9] he wrote that his interpretation of the Gospel of John [10] inclined him to suggest that Johannine Christianity was

> "the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from past moralistic interpretations.
>
> My interpenetration of that text is however just one of thousands over centuries with many of those other interpretations, of that and the other Gospels and the Scriptures in general, causing schisms, conflicts, and accusations of heresy as in the case of the Alexandrian priest Arius (born c.250, died 336 AD) who voiced an interpretation of the difference between the denotatum θεὸς and the denotatum ὁ θεὸς in, for instance the Gospel of John, leading to that interpretation being denounced as heretical.
>
> Which returns us to the problems of exegesis and denotata, and the axioms of my weltanschauung of pathei-mathos..."

Then, in their original language, he proceeded to give a quotation from the Quran (Ayat 63 of Surah 25), a fragment of a poem by Sappho, and The Gospel According To Matthew 5: 3–10, followed by his own translations, writing that "[those] interpretations of mine illustrate the problems of exegesis, and

why my preference, now and for over a decade, is and has been for the wordless perceiverations of empathy and of a personal pathei-mathos."

In his later text *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, he wrote:

> "One of the many questions I have saught to answer over the past decades concerns religion, exegesis, and the Fallacy Of Appeal To Authority; and in particular regarding religions which rely on written texts such as in the matter of Christianity the texts of the New Testament, the oldest of which were written in Hellenistic Greek.
>
> However, and again in the matter of Christianity, most of the followers of that religion depended on, and depend upon, translations of such written texts with, for example, Ministers and preachers and others quoting whatever translation(s) they accepted or accept when sermonizing about Christianity. In effect, therefore, they were mostly unknowingly committing the Fallacy Of Appeal To Authority with regard to the translation or translations they accepted or accept as their authority. In effect, their faith, their belief, was and is rooted in others, not in their own research using primary sources and on logical deductions based on that research.
>
> in the matter of Christianity this committance of the Fallacy Of Appeal To Authority resulted in accusations of heresy, in schisms, in reformation, counter-reformation, with the attendant conflicts, intolerance, personal suffering, imprisonment, and deaths. Basically because one side believed (often fanatically, as in the matter of Cromwellian English Puritans) that they were 'right' and doing God's work. Was Cromwell, for example, or any of his followers, familiar with the Hellenistic Greek text of the New Testament and did their own translations of those texts and thus made decisions based on such translations? Or did they simply accept some translation or translations as their authority and thus committed the Fallacy Of Appeal To Authority?
>
> Which questioning was one reason I developed my individualistic philosophy (pedantically, weltanschauung) of pathei-mathos where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us." [11]

A Resolution?

The conflicting need for some supra-personal spirituality to presence the numinous within and the knowledge regarding how exegesis of religious texts can and does cause and has caused conflict and suffering has, as some recent writings by Myatt apparently reveal, been solved.

In his *One English Early Morning*, written in September 2025, he asked then answered the question that had perplexed him for over a decade:

> "Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? Is an answer in music such as in some compositions by JS Bach and Vivaldi? Is an answer embedded in my weltanschauung timorously termed the 'numinous way of pathei-mathos' and in the ἀπόλογος titled *Understanding And Rejecting Extremism*? Or is an answer already wordlessly presenced within me in particular and incurable physical afflictions of old-age and hence in an acceptance of the need of and a gentle gratitude for the kindness of others?

> How to know, how to choose, without a particular Certitude-of-Knowing? All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos." [12]

Selann Ibotæ
February 2026

°°°

[1] Pathei-Mathos, πάθει μάθος, is described by Myatt in Appendix VII of the seventh edition of his book *The Numinous Way Of Pathei-Mathos* in the following terms:

> "The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning.
>
> When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.
>
> Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία."
>
> Printed version: ISBN-13: 978-1484096642
> Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[2] Kaplan, Jeffrey. *Encyclopedia of White Power: a Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000, p. 216ff; p.512f.

[3] *The Consolation Of A Viator*, included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN 978-1502396105. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

[4] A similar sentiment is expressed in his 2012 essay *Pathei-Mathos: Genesis of My Unknowing*,

> "There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine;

my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all.

Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism."
Included in the archive (pp.670-671) of his website (2012-2023) at
https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf

[5] *Some Questions For DWM*, included in *One Vagabond In Exile From The Gods*, op.cit.

[6] *Numinous Expiation,* 2012. Included in *A Necessary Remembering*, https://davidmyatt.wordpress.com/2026/02/22/a-very-necessary-remembering/

[7] Included in the archive (pp.559-562) of his website, op.cit.

[8] *Catholic Still In Spirit?*, 2015. https://davidmyatt.wordpress.com/numinous-expiation/a-catholic-still-in-spirit/

[9] *Individual Judgement, Authority, And Governance*, 2025. Included in *The Application Of The Numinous Way*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/10/applying-the-numinous-way.pdf

[10] *The Gospel According to John, Translation And Commentary, Volume I, Chapters 1 - 5*, 2017. https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

[11] *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, 2024. https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

[12] *One English Early Morning*, 2025. https://davidmyatt.wordpress.com/2025/09/03/one-english-early-morning/

Published under the Attribution-NonCommercial-NoDerivatives 4.0 International license

---